

## SUPPLEMENT.

DODGE CITY, SATURDAY, MAR. 29, '79.

OFFICIAL CITY AND COUNTY PAPER.

SUBSCRIPTION: \$2.00 per year, in advance.

NICHOLAS B. KLAINE, Editor.

## WHAT WE MAY EAT.

Rev. Adams Peabody preached in the Union Church, in Dodge City, on Sunday morning and evening, March 16th. His subject in the morning related to "The Two Masters," God and Mammon," and embodied clearly expressed practical thoughts.

In the evening his subject was, "What we may eat." His text was, "Thou shalt not eat any abominable thing, (Deut., xiv: 3). The speaker, in his prefatory remarks, stated that all denominations of Christians believe that the sacred Scriptures are given to man, by the Lord, to instruct him concerning spiritual things; that, nevertheless, the Scriptures abound in statements concerning material things and natural events, whence arises the inquiry, why man is to understand them as relating to spiritual things, and whether the Scriptures do not mean what they say. He declared that they mean what they say, when rightly understood; but that God's method of talking to man is unlike man's method in talking with his fellow-man; that as the thoughts of the Supreme mind are infinite, he needs to clothe them with finite images as a means of reaching the finite mind of angel and man; that thus fitted the angels see them in their spiritual aspect, because they think of spiritual and not of material things; but that man on earth cannot see them unless they are imaged in material things, natural events and representative notions, peoples and personages; therefore God so clothes spiritual truth, and thus comes out to man's external plane of thought, there taking hold of the human mind, which, in its degenerate state, looks outward and downward, and gradually turns it and leads it to look inward and upward.

He cited many instances to show that we can have very little true knowledge of the things of nature, unless we look beyond the surface—explore their interiors, analyze them and test their qualities by scientific processes. And he declared that the same is true of God's verbal revelation to man; that its essential truths are clothed with images taken from nature, and hence the Scriptures seem to be dealing with external things, while they really treat of spiritual things that sustain relations to others spiritual corresponding with the relations which the material things named sustain to other material things.

In accordance with this law of correspondence, the Mosaic law of diet was given; that in this law of diet the Lord, as the thought is in his mind, is talking of the principles that underlie spiritual life—the celestial and spiritual elements that go forth from himself to build up the humane soul and make up an image of himself, and the same elements perverted and made destructive under the operation of perverse influences; and adverse determinations of the will; that angels understand these dietetic rules as teaching what rules they may appropriate, and what they need to reject as baneful in their effects in the formation of character. He added: This affirmative reception and appropriation of spiritual truth and heavenly influence, making them ours by living in accordance with them, is to the soul what the eating and appropriation of material food is to the physical body, causing a growth of mental stature and affectional graces; in other words, that it assimilates the spirit of man to, and makes it an image of its Maker.

The Jewish people, in their extreme degeneracy, he said, had almost wholly lost sight of these better elements of character, and hence, as a means of reaching them,

and those in like condition, in all time, the Lord's thoughts had to descend to the material plane of life and be expressed in language relating to the physical body and its food, corresponding with the food for the soul.

But there was virtue in obedience to known physical laws, if the motive be obedience to the rightful law-giver. And aside from the religious view of such obedience, the law named is valuable in showing us which is and which is not healthful food. He held that for sanitary reasons, and because of their influence upon morals through their effect upon the body, man ought to abstain from the things forbidden as unclean. The theory upon that point seemed, at least, reasonable and worthy of consideration, and this the speaker very earnestly urged his hearers to give it. He said, "I am sure you will find that there cannot be a healthy and vigorous ultimatum of the moral and mental faculties, without a healthy body; that there cannot be a healthy body unless it subsists upon healthy food, and that the flesh of animals adapted to the symbolization of man's vile passions and mental hallucinations, is not adapted to the promotion of bodily health or pure morals."

From that aspect of his subject he passed to the consideration of the spiritual significance of the text. He said: "Man cannot cherish selfish, sensual and worldly love, and thereby become angelic in character. He cannot continually load his memory with false and pernicious teachings, and thereby become wise."

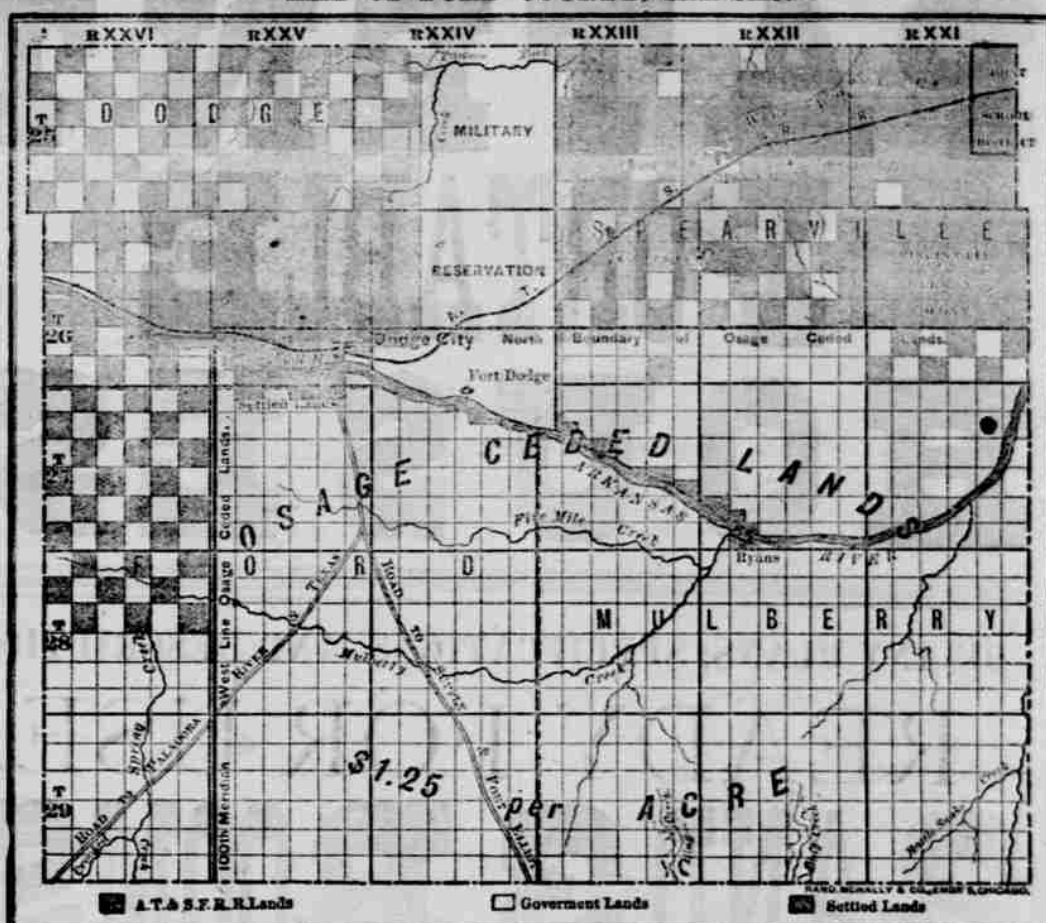
His mental and emotional nature must eat those intellectual and spiritual things that can, by their assimilation and appropriation, build them up and make them healthy and vigorous.

In short, that shall build up in time a sound and solid character."

We regret that we have not space in which to give more fully the theory which regards all the things named in the Mosaic law, as symbolizing what is good and true, or evil and false, and which by appropriation by man, assimilate the soul to them and thus make the character—the quality of his life—good or bad.

If the rule of interpretation be such as suggested in this discourse, there is more in the sacred Scriptures than appears upon the surface.

## MAP OF FORD COUNTY, KANSAS.



## NOTES FROM THE PAN-HAN-

—Spring comes on apace, yet blustering March makes us feel that icy winter has not altogether left us.

—A general court martial will soon be announced at this post for the trial of prisoners now in the guard house.

—Lieut. George B. Read has been transferred from Co. I to Co. H, Infantry. The Lieutenant is now Adjutant of the post and has been for quite a while.

—We are having quite a lively garrison here now, since so many recruits are daily maneuvering on the parade ground. They are learning very rapidly, and soon will be full-fledged soldiers.

—There seems to be a tree-planting mania in this vicinity. No less than 450 to 500 good sized trees have been planted at the post, and now it looks like a forest in the dead of winter where fire had its full sway.

—P. G. Reynolds, the mail contractor, was down at this end last week, paying his drivers and making everybody happy with his good natured face. We are informed that Mr. Reynolds has an eye to the extension of his time to Fort Bascom.

—A post school has been organized, under late orders from Army Headquarters, and, judging from present appearances, it will be a complete success. The attendance is good and every person seems to take an interest in it.

—Sergeant John McNamara, of Company A, 19th Infantry, made application a few days ago for his discharge, on the grounds of being a married man. The order was received at this post on the 15th inst., and he was discharged, and is now on his way with his family to Hays City, Kansas, where he has provided himself with his little 160 acres. The Sergeant has served in Co. A thirteen years, and now his government sends him off without traveling pay, a deficit of nearly \$80.00 in his final statement. There seems to be some misunderstanding in regard to the order allowing married men the privilege of being discharged on their own application. It is scarcely reasonable to suppose that the Government designs keeping the travel pay, which in some cases amounts to over one hundred dollars—from the soldier, and especially from a married man with a family. There must be some mistake.

—On the 17th inst., a Mexican in attempt-

ing to cross Sweet Water creek, near this post, with two horses and a wagon, suddenly disappeared, and it required prompt action to save himself. It is said that in the short space of three minutes the team and wagon sunk in a quicksand hole quite out of sight, nothing remaining to be seen but a little bubble. He lost his entire outfit. Poles have been forced into this place to the depth of fifteen feet, but nothing could even be touched. The poor Mexican is to be pitied, as it was his entire capital. Still, we are very fond of Texas and those beautiful, never-failing streams.

—Co. A, 10th Cavalry, gave a grand "hop" on Tuesday evening last, which for gay and festiveness eclipsed anything of the kind within the memory of the oldest inhabitants, nor can the annals of the post show anything so facetious and factitious as the host of participants who balanced to the music of Sambo's soul-inspiring banjo. I would like to describe this treat, this grand entertainment, but I fear it is no go. I am inadequate to the task. Some of our most stoical, reverend bachelors were there. A reporter once told the writer it was his profession to make little things appear great. In Sparta they would have whipped any one for practicing a deceit; why not meet out the same justice to those who paint and plaster up women, filling up their wrinkles and deformities? Why not let us see them in their natural complexion? But it seems that it is a special business to deceive, not our right, only, but our judgment as well. "A word to the wise," &c.

—Rev. L. H. Carhart, from Clarendon, the superintendent of the Clarendon colony, delivered a discourse on the duties of a soldier, relative to making his peace with God, and serving and obeying the mandates of the Great Jehovah, as well as the orders of the officers placed over them in this mundane service. The boys seemed very much interested in his discourse, and it is reasonable to believe that some of his seed fell on good ground. VIATOR.

## NO DECEPTION USED.

It is strange so many people will continue to suffer day after day with Dyspepsia, Liver Complaint, Constipation, Sour Stomach, General Debility when they can procure at our store Shiloh's Vitalizer, free of cost if it does not cure or relieve them. Price 75 cents. Sold by H. J. Fringer, Druggist.

For lame Back, Side or Chest, use Shiloh's Porous Plaster. Price 25 cents. Sold by H. J. Fringer, Druggist, Dodge City, Ka.